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TABLE OF CONTENTS.

Para.	Subject.	Page.
	PART I.—DEPARTMENTAL NOTES.	
1	Touring	1
2	Preservation of Hindu and Buddhist Monuments	2
3	Protection of Ancient Monuments under Act VII of 1904 ...	3
4	Museums	3
5	Publications	5
6	Epigraphy	5
7	Treasure Trove	6
8	Personnel	6
9	Office Building	
10	Programme for year 1916-17	6
	PART II.—PRESERVATION OF MONUMENTS.	
1	Punjab.—*1 Kangra Fort, 2 Malot Temple*	8
2	United Provinces.—*3 Katarmal Temple, 4 Monolithic Temple near Thal, 5 Jarai ka Math, 6 Ghughua ka Math, 7 Gahrao ka Math, 8 Bundela Fort, 9 Monument known as Bansa, 10 Gupta Temple, Deogarh, 11 Ghats at Deogarh (a) Naharghati, (b) Rajghati, (c) Siddh ki gupha.*	9
	APPENDICES.	
A.	List of Inscriptions copied in 1915-16	i
B.	List of Photographs taken during the year 1915-16	iii

ANNUAL PROGRESS REPORT.

PART I.

DEPARTMENTAL NOTES.

Touring.

1. I have held continuous charge of the Office of Superintendent, Hindu and Buddhist Monuments, during the year 1915-16 and, from the 24th May the additional charge of the Office of the Superintendent, Muhammadan and British Monuments as the services of the permanent incumbent Mr. Gordon Sanderson, had been placed at the disposal of the Government of India, Army Department. The hope entertained that I should be able to make over to Mr. Sanderson the charge of those monuments in which he was so keenly interested and whose excellent condition was the outcome of his enthusiasm and unbounded energy was most grievously disappointed as he was killed while on service on the Western Front late in October 1915. From my knowledge of his office I realize keenly the extent of the loss the Archaeological Survey has sustained by his death, for he was an officer not easily to be replaced. It is proposed to erect at the Qutb a monument to his memory but one which can not hope to vie with the many monuments of Delhi, Lahore, Agra and Jaunpur which are themselves ever-living memorials of his watchful care and skilful direction. While it was possible to hold this additional charge as a temporary measure Mr. Sanderson's death rendered it imperative that a whole-time incumbent should be appointed and on 26th January 1916 I made over charge of Muhammadan and British Monuments to Mr. J. A. Page.

The greater part of the year was spent on tour and only 87 days at headquarters. Inspection of monuments in the Rawalpindi and Kangra Districts and at Delhi occupied the month of April while part of May was spent in Almora. It had been hoped to tour in that district in May and June but a severe outbreak of cholera all along the pilgrim route, and that on which, of course, the monuments lie, rendered that impossible as coolies and transport were not to be procured. It was, therefore, decided to spend the recess at Almora and the time from 20th May to 17th August was devoted to the preparation of the Annual Progress Reports of both offices, in writing up contributions to the Annual Report of the Director-General of Archaeology and in the usual office routine. The inspection of monuments at Agra, Muttra, Lucknow, Jaunpur, Benares and Delhi involved a tour lasting from 18th August to 15th September while visits to sites in the Attock, Rawalpindi and Jhelum Districts occupied my time until the 15th October. In November I proceeded to Sarnath to continue the excavation of that site having been informed that money was available for that purpose. After all preparations had been made and the work actually started the operations, under the orders of the Local Government, had to be suspended for want of funds. Advantage was taken of this visit to Sarnath to arrange to some extent in the Museum cases the smaller antiquities recovered in the excavations of last year, and in expediting the repairs to the Dhamekh Stupa and the laying out of the Museum garden. While in the United Provinces inspections were also made of the monuments of Agra, Chunar and Benares. On the 5th January 1916 I left Benares for the Jhansi District and remained on tour there until 11th February 1916. Returning by way of Cawnpore an inspection was made of the ancient brick temple of Bhitargaon.

Assistant Surveyor.

Mr. Y. S. Gupte continued to officiate as Assistant Surveyor and spent 143 days on tour, 38 days on leave and 185 days at headquarters. His tours included inspection of monuments at Sarnath, Muttra, Benares, Bindachal and he accompanied me on tour in the Jhansi District and prolonged his stay at Deogarh in order to continue the trial excavations around the plinth of the famous Gupta Temple there and took many estampages of the numerous inscriptions and photographs of the monumental antiquities.

Preservation of Hindu and Buddist Monuments.

2. In the year under review Rs. 19,712-2-11 were expended on Hindu and Buddhist monuments in the Punjab and Rs. 10,451-12-9 in the United Provinces. In the Punjab the sum of Rs. 13,280-14-3 was spent on special repairs to the Bhalar Tope, Manikyala Tope, the Baijnath Temple (Kangra District) and the Rock cut Temple, Masrur. The conservation of the Bhalar Tope, which was carried out under the immediate direction of the Director-General of Archaeology, has been completed but the special repairs sanctioned for the Manikyala Tope still await completion while much still remains to be done at Masrur where the progress of the work has been greatly retarded by a number of unavoidable circumstances. A final estimate which should leave the Masrur monument in a sound condition has been drawn up and it is hoped that funds may soon be available for this unique monument. It is proposed to supply a good pair of wooden doors for the sanctum at Masrur, copying in style the existing false door of the flanking shrine. These doors will be of considerable size but Mr. S. L. H. Shuttleworth, I.C.S., formerly Settlement Officer in this district, and who has taken much interest in the* monument, has very generously offered to contribute the sum of Rs. 300 towards their cost. Special repairs in the United Provinces were confined to the Dhamekh Stupa. Three very necessary godowns were erected at the Sarnath Museum and the Museum garden has been laid out so as to be in keeping with the building it is intended to adorn. It is to be regretted that no effect was given to the conservation measures advocated for the Dwarahat monuments in the Almora District though funds were provided by the Local Government. The condition of the monuments of the Jhansi District leaves much to be desired and on the occasion of my inspection the Bhitargaon Temple in the Cawnpore District was found to be occupied by an entirely unauthorized person while in the Punjab the repairs to the Malot Temple and the Manikyala Tope were far from satisfactory. It is plain from my inspection that the condition of Hindu and Buddhist monuments is such as to cause misgiving and there is little evidence that they are the objects of that care and attention which their importance demands. While the general remoteness and inaccessibility of Hindu and Buddhist monuments may be the cause of their neglect it is, nevertheless, no excuse or adequate explanation. With the idea of remedying this condition of affairs the Local Governments have been addressed with the request that officers of the Public Works Department may furnish this office with annual reports on the condition of the monuments in their charge and notes of their inspections, as is the case in all the other provinces.

While touring in the Kangra District in April 1915 I discovered two pairs of old temple doors of the Sikh period covered with silver *repoussé* and which had formerly been used in the Vajreswari Temple. At the time of my inspection they formed part of the flooring of the scaffolding of the spire of the new temple and were being trodden underfoot by coolies carrying building material. In consequence they are battered and torn but as a form of art but little practised nowadays they are well worth preservation. They have been photographed (Nos. 1896-97, Appendix B.). Artistically these doors are of particular interest, firstly, because the scenes appear to be copies in another medium of the pictorial representations of the Kangra School and, secondly, because we have here a case, as rare in modern times as it was common in ancient days, of an art devoted almost entirely to religious purposes. I have addressed the Kangra Temple Restoration Committee suggesting that the preservation of these doors could be best ensured if they could find a resting place in the Lahore Museum and I am hopeful that the Committee may be able either to lend or present these doors to the Museum, not only that they may be preserved and the Museum collections enriched, but because being preserved in the Museum they would be an encouragement and incentive to the students of the Mayo School of Art. The only similar doors of equal age known to me are those of the famous Jawalamukhi Shrine (also in the Kangra District) and which were the gift of Nau Nihal Singh† (Photograph 1895, Appendix B.). The modern gold doors of the Durbar Sahib, Amritsar are, as works of art, greatly inferior to those more ancient specimens.

* Mr. Shuttleworth has published a brief description of the temples in the *Indian Antiquary*, *Jan.* 1915, *p.* 19, under the title of *Note on the Rock Hewn Vaishnava Temple at Masrur.*

† Cunningham. *A. S. R., Vol. V., p.* 170, attributes these to Kharak Singh but the inscription leaves no doubt as to the donor.

On the occasion of my inspection of the monuments of Dudhai, Jhansi District, I found at one end of, and on the underside of a fallen lintel in the shrine known locally as the Chota Surang, a so-called magic square. When the lintel was in position the square was hidden by the supporting column. The temple may be assigned with some certainty to the first half of the 11th Century A. D. The square is in the following form :—

7	12	1	14
2	13	8	11
16	3	10	5
9	6	15	4

Mathematically it is interesting as possessing the following properties (*i*) the sum of each row, each column, and each diagonal is 34, (*ii*) the sum of all the numbers in each sub-square is also 34. The only other specimen known to me is the one as existing at Khujaraho where similar Chandel monuments are found. The lintel in question is seen lying in the foreground in Photograph 2035, Appendix B. Estampages of this epigraph have been supplied for publication to G. R. Kaye, Esqr., Curator, Bureau of Education, Government of India

Protection of Ancient Monuments under Act VII of 1904.

3. During the year under review only two monuments were declared "Protected", one in the Punjab, the other, the ancient site of Sankissa, in the United Provinces. Numerous monuments which are the property of Government still lack the protection afforded by notification. A list of eighteen monuments has been submitted to the Government of the United Provinces for notification under the Act but action does not appear to have been yet taken. No opposition has been experienced to the operations of Act VII and, in general, protection is welcomed. In only one case has wilful damage to a protected monument been met with. On the occasion of my inspection of the Bhitargaon Temple I found that a *sadhu* has been permitted to squat for eighteen months in the protected area and convert the temple itself to secular uses by the erection of *kachcha* walls in the sanctum itself. The matter was brought to the notice of the Executive Engineer, Cawnpore, who now reports that the temple has been vacated and the necessary repairs carried out.

Museums.

4. (1) *Lahore.*—The collections have been enriched by numerous antiquities of which a complete list will be found in the annual report of the Museum. The Director-General of Archæology has lent a valuable collection of 53 antiquities, jewellery, bronzes and silver *repoussé* recovered in the recent excavations at Taxila, besides 30 other Tibetan and miscellaneous objects. To Col. R. W. Macleod the Museum is indebted for a valuable collection of 29 pieces of Graeco-Buddhist sculptures including some beautiful statuettes and several interesting reliefs, one representing the Angulimala legend. No Treasure Trove recovered in the Punjab was reported to this office, but Mr. R. B. Whitehead, I. C. S., Honorary Numismatist to the Government has reported upon two finds of coins. The first formed part of a set of 86 gold coins turned up by the plough in the Hissar District. Twenty-six found their way to the melting pot before the remaining sixty, which are coins of Samudragupta and of the later Kushans, were recovered. The second find was of Muhammadan coins. The structural alterations at the Lahore Museum have necessitated the temporary closing of the sculpture gallery. The newly erected extension has not yet been fitted with cases and, in consequence, the new collection of Central Asian antiquities recovered by Sir Aurel Stein still remains unopened in the packing cases in which it was received. On the few occasions I was at head-quarters I succeeded in listing three more cases, some 200 sculptures, in connection with the cataloguing of the Gandhara sculptures.

(2). *Muttra.*—To the Honorary Curator Rai Bahadur Pandit Radha Krishna, who has carried out trial excavations at a number of sites in the vicinity of Muttra and cleared a number of wells, the Museum is indebted for an extraordinary large number of antiquities. Including coins these number no less than 680 and while the sculptural acquisitions are of unequal merit, including some one hundred and fifty water-worn late mediæval reliefs of inferior workmanship, a large number are of great value and interest. Among these latter is a railing pillar of Kushan date from the Gosna Khera, the upper half medallion depicting an ascetic seated outside his *pansala*, feeding a deer while two crows and a snake, appear as spectators. It may be a *játaka* story but I have not yet succeeded in identifying it (Photograph 2050). From the Pali Khera were recovered a lion capital (Photograph 2063) a large inscribed and decorated stone bowl of Kushan technique (Photograph 2054) and a headless image of the same period (Photograph 2053). The Kankali Tila yielded among other antiquities a number of heads of images of both the Kushan and Gupta periods, of which two are shown in Photograph 2049, as well as a torso of a Jain image seemingly of Gupta date. A good example of a relief of the later mediæval period depicting the *Sapta-matarah* flanked by Siva and Ganesa was obtained in the trial excavations at the Gopal Khera site (Photograph 2045).

On the occasion of my visit to the Museum in September 1915, I found it more crowded than ever on account of the Library and the recent acquisitions so that any detailed examination of even the catalogued exhibits is a matter of considerable difficulty. It is hardly possible that funds for the extension of the present Museum or the erection of a new one are likely to be forthcoming for some considerable time but the question of the provision of adequate accommodation for the collections ought certainly to be taken up now, so that no time may be lost when funds may become available. It is to be regretted that no public spirited citizen of Muttra has come forward to assist in the work of suitably exhibiting the antiquities which testify to the former glories of the city. The Honorary Curator, Pandit Radha Krishna, Rai Bahadur, again records his indebtedness to Misra Ram Prasad, B.A., Deputy Inspector of Schools and Pandit Ramchandra Vidyaratna who have now been appointed Honorary Assistant Curators of the Museum.

(3). *Sarnath.*—No excavations having been carried out at the site during the year under review there are no acquisitions to record. Some re-arrangement of the recently excavated minor antiquities was made during my visit in December 1915. The new godowns for the storage of excavation material have proved most useful and the new lay out of the garden should add considerably to the appearance of the building. A second edition of the Guide to the site is urgently required as well as some inexpensive Handbook to the Museum collection.

(4). *Lucknow.*—During the year 1915-16 several interesting additions have been made to the Archaeological section of the Provincial Museum, Lucknow. Of these the most important are the copper-plate recovered by the Officiating Curator, Pandit Hirananda Sastri, M.A., M.O.L., at Kasia in the Gorakhpur District during the excavations at that site in 1911, and the Maukhari stone inscription noticed by the Curator in his report of last year. The copper-plate has been presented to the Museum by the Director-General of Archaeology in India. Its interest lies in its bearing on the identification of Kasia with Kusinagara (Kusinara) a matter dealt with in the Annual Progress Report of this office for the year ending 31st March 1911, *pp. 9ff.* ; *J.A.S.B.* 1913, *pp.* 151*ff.* and *A.S.I. Annual Report* 1910-11, *pp.* 73*ff.* The other document belongs to the reign of the Maukhari King, Isana-varman. It is dated in the Vikrama year 611 and is the only dated record of the Maukhari princes yet noted. This office has prepared six drawings illustrating the archaeological explorations of the Kasia site. These have now been displayed in the room set apart for the exhibition of the antiquities recovered at that site so that they may be studied along with the finds. Duplicate specimens in the Archaeological section have been distributed on the recommendation of the Director General of Archaeology, the Local Government presenting the greater part to the Indian Museum, Calcutta, and the rest to the Prince of Wales Museum, Bombay.

The coin cabinet has been enriched by the addition of 572 coins of which 29 are gold, 415 silver, the rest copper or bullion. With the sanction of the Local Government the Museum authorities distributed gratis 743 coins to different Native States including Hyderabad, Baroda, Kashmir and Mandi. The catalogue of the Mughal coins in the Museum is nearing completion and others for the coins of the Guptas and Pathan Sultans are in course of preparation.

The class in Archaeology started last year was regularly held by the Curator and was attended by seven students of whom four were graduates working in different institutions in Lucknow.

Publications.

5. The publications issued during the year were—(*a*) *Annual Progress Report of the Superintendent, Muhammadan and British Monuments for* 1914-15 (*b*) *List of Photographic Negatives in the Office of the Superintendent, Hindu and Buddhist Monuments* (c) *Annual Progress Report of the Superintendent, Hindu and Buddhist Monuments for* 1914-15, and an illustrated article *Excavations at Sarnath* was written for the Annual Report of the Director-General of Archæology, Part II, 1914-15. The Assistant Surveyor prepared a lengthy note on the *Gupta Temple at Deogarh, Jhansi District*, for the Director-General of Archæology.

Epigraphy.

6. Twenty inscriptions were copied during the year, details of which appear in Appendix A. While inspecting monuments in the Jhansi District an inscription which reads *Uvamana ghatitam*, planned or made by Uvamana, was found on a roof lintel of the temple known as Jarai ka Math near Barwa Sagar.* Being in characters of about the 10th Century it is useful as affording an approximate date for the shrine. On an octagonal pillar in the Main Jain Temple, Deogarh Fort, in the inscription recorded in last year's report as No. 57, Appendix E, occurs the name *Jejakabhukti* the designation in inscriptions of the region now known as Bundelkhand. The inscriptions in the deserted temples and on the sculptures in the Deogarh Fort are so numerous that a complete survey of them has still to be made and that will only be possible after the cutting of much jungle and the clearance of debris. Nevertheless estampages of some hitherto unpublished inscriptions were obtained. One inscription on the left door jamb of the entrance to the main Jain Temple is in eight lines and bears a date Samvat 1051 (A.D. 994). As this epigraph appears to have been cut with reference to the present doorway of the shrine the erection of the temple would seem to be anterior to 994 A.D.

In front of the colossal standing image in this shrine a later wall has been built completely hiding the image. On either side where this wall touches the side walls of the original sanctum is an inscription partly hidden by the later walling. The visible remains show that each epigraph contains the name *Mahasamanta Udayapala* and, one of them the date Samvat 1210. One date for Udayapala, Samvat 1207 is already known from the Chandpur boar inscription† but the newly discovered one supplies a later date as well as indicating Udayapala's political position. In the Deogarh Fort also inside the temple known as the Lakhputli and on a slab above the door lintel was found a long Sanskrit inscription in 15 lines in Nagri character. This is of interest as it is dated Samvat 1503 (A.D. 1446) and contains the name of Sultan Mahmud. This must be Mahmud of Malwa (1435-75) though another Mahmud, the ruler of Jaunpur was a contemporary sovereign and had some concern with this region. Mahmud is styled Mahrajadhiraja by his Hindu subjects.

A *sati* slab found at Deogarh records that Devisingh of Chanderi was ruling in Samvat 1698 (A. D. 1641). He is usually said to have ascended the throne in 1646.‡

Two inscribed images were discovered at Mahoba in the Hamirpur District. Jain images have been recovered in that locality from time to time but the sculptures in question are Buddhist. One is a beautiful image of Simhanda Lokesvara, the other of Tara. The former is recorded as the gift of one Chchhitnaka, son of Satana, a painter, the latter of some relative of the

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* See *infra*, p. 10.

† Appendix, *Epig. Ind.*, Vol. V, No. 126, p. 19.

‡ *Gazetteer of the United Provinces*, Vol. XXIV, *p.* 198; Silberrad, *J.A.S.B.*, Vol. LXXI, Part I, 1902, *p.* 125, *note.*

same Satana. The characters may be assigned to the 11th Century, and the style of the sculptures supports this ascription. The Assistant Surveyor during his tour in the Shahjahanpur District recovered at the old site of Mati some large bricks bearing the word *staryya* in characters of *c.* 5th Century. The word would seem to indicate that they were intended to be spread in some way and the bricks were actually recovered by the side of a large lake popularly ascribed to Raja Bena.

Treasure Trove.

7. (i) *Punjab.*—No report of Treasure Trove reached this from any part of the Punjab, but I received two copper and one silver coin from the Commissioner of Lahore, part of a find made at Chanota, Chamba State. These coins I submitted tc R. B. Whitehead, Esqr., I. C. S., Honorary Numismatist, who reported that the silver coin was one of Ala-ud-din Muhammad Shah, Sultan of Delhi, and that one of the copper coins was a local issue, the other of Sikandar Lodi, Sultan of Delhi and dated 917 A. H.

(ii). *United Provinces.*—To J. B. Ormrod, Esqr., District Magistrate of Hamirpur I am indebted for information regarding a valuable find of Buddhist sculptures. It appears that about the 23rd July 1915 some labourers of Rai Bahadur Pandit Charan Tiwari while excavating for the construction of a *bandhi* near Kirat Sagar-Mahoba found four images and two architectural fragments. These prove on inspection to be (1) an inscribed image of Simhanada Lokesvara, (2) an inscribed image of Tara, (3) seated image of Avelokitesvara, (4) seated Buddha in *bhumisparsa-mudra* ; the two seeming architectural fragments are possibly from the upper part of the back slabs of two Jain images. The inscriptions in characters of *c.* 11th Century A.D. record the donation of the images by two people who both appear to be related to one Satana, a painter (see Appendix A, Nos. 19, 20). As the images are very good specimens of mediaeval workmanship (the Simhanada Lokesvara being exceptionally fine) it has been recommended that they be acquired under the Treasure Trove Act and deposited for safe custody in the Provincial Museum, Lucknow.

Personnel.

8. Mr. Y. R. Gupte continued to act as Assistant Surveyor during the extended deputation of Pandit Hirananda Sastri. His interest and keenness have been very marked and his epigraphical work has been of considerable value. He was granted one month and eight days privilege leave from 1st June 1915 to 8th July 1915. The clerk, L. Munshi Ram Beri, was also granted privilage leave for 15 days from 21st February to 6th March 1916. Babu Bhura Mal, second draftsman, was allowed six months' leave on medical certificate. M. Ghulam Muhammand and Babu Bhura Mal have been responsible for the preparation of drawings while the latter has also assisted in photographic work. No less than 217 negatives were prepared by the photographer M. Ghulam Nabi during the year against 162 in 1914-15. A similar steady increase of every section of the office work has been equally noticeable but all demands have been readily met by the staff. The majority of Hindu and Buddhist monuments in this circle lie in remote spots often accessible with difficulty and, therefore, frequently involving considerable inconvenience for the members of the staff who accompanied me on tour. Nevertheless I have never failed to receive from all, without exception, prompt, efficient and cheerful service.

Office Building.

9. For years this office has suffered great inconvenience for want of adequate accommodation and on account of frequent removals. On the 1st October 1915 rooms in a Government building namely, the old P. W. D. Secretariat were at last provided and, for the first time since its formation, the office possesses sufficient room for all purposes. The position of the present building is also most convenient lying as it does close to the Central Museum, the University and Public Libraries and Government Secretariats.

Programme for 1916-17.

10. The month of April will be spent at head-quarters and in the inspection of mounments in the Punjab. It is proposed to apply for a month's privilege leave in May, the Assistant Surveyor to carry on the duties of the Superintendent in addition to his own. June will be spent at head-quarters but a visit will be paid to the Masrur monu-

ment in order to finish the illustrated article for the Annual Report of the Director-General of Archaeology, Part II, 1915-16, and the opportunity will be seized of inspecting the Kangra Fort along with the Executive Engineer. The recess will be spent in Simla and October in touring in the Punjab. It is hoped to devote November to inspections in the United Provinces and December and January to excavation at Sarnath. Part of February will, if possible, be spent in the Jhansi District and March in the Punjab. While at Sarnath a new Guide to the site will be prepared and every opportunity at head-quarters will be made use of to continue the cataloguing of the Gandhara sculptures in the Lahore Museum. An endeavour will also be made to prepare and publish a list of all drawings relating to Hindu and Buddhist monuments in this circle hitherto published or unpublished.

PART II.

PRESERVATION OF MONUMENTS.

Punjab.

1. *Kangra Fort.*—Among the many monuments which suffered severely in the destructive earthquake of 1905 was the Kangra Fort. Nevertheless, the site having lost neither its archaeological interest nor its historical associations it was brought under the operation of the Ancient Monuments Preservation Act under Notification No. 849 of January 19th, 1910. In 1910, however, it was transferred from the charge of the Public Works Department, which is the proper custodian of ancient monuments, to the Committee of the Notified Area of Kangra, as the Executive Engineer, Kangra, was of opinion that there was no reason why the Public Works Department should look after it any longer as the whole place was a mass of ruins. Unfortunately at the same time that officer also suggested that it should be made a condition of the transfer that the Public Works Department should retain the right to take any building stone that might remain in the Fort, a right which has been freely exercised and one which has been extended to private persons in Kangra. This transfer of charge and the removal of material from the Fort was never notified to this office despite the very clear and precise orders laid down by the Government of India, Department of Revenue and Agriculture Resolution No. 26/28/2 of 7th July 1902 (6). The result has been lamentable and for years the site has been subjected to regular exploitation by contractors and others. There can be no adequate protection of a monument whence material can be removed for the erection of new buildings. In the eyes of the spoilers it becomes merely a quarry, the sole thought of the exploiters being the extraction of what is, for their purpose, the most useful material to be obtained at the least expenditure of time and money. What matter to them if a lintel be beautifully carved. The ornamentation can soon be dressed off or the stone reversed in the new building. The rejected material was left lying on the spot adding still more to the ruinous appearance of the site. In short, that which might have fallen into at least picturesque decay suffered continuous destruction and spoliation the marks of which are not less noticeable than the evidences of the earthquake itself. On the occasion of my inspection in September 1914 stone was still being removed from the Fort, stone chippings littered the ground leading to the main gate and numbers of carved fragments from the old shrines were stacked ready for removal. The attention of the Local Government was drawn to the condition of affairs and it has been decided that no more material shall be removed from the site, for though with the exception of the Jahangiri Darwaza, very little which is anterior to the occupation of the Fort by Raja Sansar Chand in 1786, is now preserved, the site has been so bound up with the fortune of the district and, indeed with the history of Northern India, that it is well worth preserving. Conservation notes to ensure this have been drawn up and from April 1st, 1916, the Public Works Dedartment will again resume charge of the monument.

2. *Malot Temple.*—Malot which lies some 3,000 feet above sea-level on the southern edge of the Salt Range in the Jhelum District was visited in October 1915. The mounent standing close to the edge of the precipitous limestone cliff is plainly visible from Mackrach Road the nearest railway station from which it is about ten miles distant. The ancient remains, the temple and gateway, have been described by Cunningham, * and Abbott †, while Fergusson ‡ has an illustration of the temple proper. Cunningham's account is both detailed and generally correct but the pilasters of the doorway are not fluted as one might imagine from his description, the sanctum is certainly less than 30 feet in height and the ornamental torus of the capital, as given in his Plate XXVII is incorrect, for it in no way resembles the *amalaka* like ornament therein depicted. The structure has suffered considerably since 1873 and the curious pilaster bases have so weathered as to be hardly recognizable from Cunningham's sketch (Plate XXVII) while the roof of the porch, which was of the

* A. S. R., Vol. p. 85.
† J. A. S. B., 1849, p. 135.
‡ History of Indian Architecture, Fig. 154.

usual Hindu dome type, has fallen and not even its debris is traceable. The spiral twisted pilasters of the niche on the north side of the porch are not common features in Hindu temples in the Punjab though Cunningham speaks of some in the Sidhnath Temple at Baijnath, a monument unfortunately almost entirely destroyed in the earthquake of 1905. Two noticeable features of the temples in the Salt Range are the free use of excellent white lime mortar and the replacing of the usual flat Hindu dome by a hemispherical one, the square plan of the cella being reduced to an octagon by corbelling out the corners. These features I have observed at the stone temple of Malot (Jhelum District), the brick temple at Kalar da Sassi (Attock District), and the *kanjur* temples at Bilot on the right bank of the Indus in the Dera Ismail Khan District, North-West Frontier Province. The mortar is used with rubble masonry in the interior of the structure but at Malot the facing is well-cut and close fitting ashlar. In 1913-14 certain repairs were carried out and the whole plinth has been encased in new stone work entirely hiding the original plinth and changing the plan of the building. These repairs are entirely unsuitable and unnecessary and a new feature has been added, namely steps on the east which run up to and hide part of the base of the fluted pilasters. The recent additions are so inappropriate that their removal is imperative and proposals have been submitted to the Local Government which will both provide for this and leave the monument in a sound condition.

United Provinces.

3. *Katarmal Temple.*—About six miles north-west of Almora on a high hill to the left of the road from Almora to Ranikhet and about two miles from the bridge over the Kosi stands a group of shrines, the principal one being dedicated to the Adityas the object of worship being a wooden image known locally as Bara Adit. The shrine faces east and is apparently of about the 16th Century. The *sikhara* is too far ruined to be repaired and is so twisted that its present condition may well be the result of some earthquake as the villagers state. A small narrow portico with four pillars in front and two behind gives access to a now ruined *mandapa* which had been originally roofed with heavy flat slabs but these have fallen and a more modern roof which replaced them is now in a ruinous condition.

A number of late images of Vishnu and Siva with their *saktis* lie in the *mandapa*. Most of these are headless and are said to have been destroyed by the Rohillas, but it is hardly possible that this damage alone would have satisfied iconoclastic fanaticism. Behind the carved wooden door which gives access to the cella stands a late Surya image. These doors of the sanctum are of some interest each of the panels containing a standing figure of a *deva* and his *sakti*.

In a corner of the porch is a metal image 4′ 8″ in height possibly of the alloy known as *ashtadhatu* and said to be a Paun (?) Raja. It has been damaged by some sharp instrument such as an axe but the wonder is that it has not been carried off long ago and found its way to the melting pot. The body is stiffly erect, the left hand near the navel, the right hand by the breast. The figure wears a necklace of beads and a ring on the little finger of the right hand. The objects carried in the hands have been destroyed. A single garment round the loins is stiffly and conventionally treated. The eyes and lips are slightly damaged. The ears are long with star-like ornaments in the lobes.

On the right of the porch and giving access to a small room used by the *pujari* are some well carved wooden pillars and brackets which do not appear to occupy their original position. A large number of small shrines are arranged on three sides of the main temple some of them in good preservation. Most of them are empty but one contains a *linga* and some female images. On the south-west corner is a small shrine which has been destroyed by a *pipal* tree whose octopus-like roots hold in destructive embrace, the cracked lintel, spire and displaced door-jambs. On the north face of the second pillar from the left is an inscription in Nagari characters.

The shrine and images are worth preservation and, as the people of Katarmal are agreeable, it is proposed to address the Local Government with a view to bringing the monument under the operation of Act VII of 1904.

4. *Monolithic Temple near Thal.*—Hitherto only one monolithic monument has been known in Northern India namely that at Masrur in the Kangra District, but Mr. H. A. Lomas, I. C. S., Deputy Commissioner, Almora, has furnished particulars of another which exists about five stages beyond Almora. It stands two miles distant from the Thal Bungalow, across the Ramganga Valley and some two hundred yards from the Thal-Askot Road and is known locally as Ek-Hatia Debal. The shrine which rests on a platform reached by a flight of steps is about nine feet high and has a *mandapa* of about the same depth in front of it. The cella which contains a *linga* of the original rock s some five feet square. Two parallel cuttings three feet wide separate the shrine from the main mass of the rock. It is in good preservation and despite its limited proportions is of interest as adding another to the list of monolithic temples in the Himalayan region. This monument has still to be surveyed and photographed. It is not improbable that other similar shrines may be found as rumour speaks of another near Lohaghat in the Almora District.

5. *Jarai ka Math.*—This monument which lies two miles west of Barwa Sagar Fort on the Jhansi-Nowgong Road was inspected on 10th January 1916. * It stands on a small mound in a walled enclosure and seemingly on the site of an earlier brick structure (Photograph 1942). To the south-south-east are two more small mounds known as Phuttu-ki-toriya, the one nearer to the temple having in the centre a headless female image, apparently still *in situ*, (Photograph 1753) while the most easterly mound is crowned by the fragmentary remains of one of the unadorned so-called Chandel temples. Villagers were exploiting these mounds for bricks one of which measured $13 \times 8 \times 2\frac{1}{4}''$. The enclosure wall of the temple is built of the spoil of these mounds and an examination of the numerous completely preserved bricks shows some variation in their size, the length ranging from 13″ to $14\frac{1}{2}''$. That bricks were not used merely for the foundations of these earlier structures is plain from an ornamented brick which must have formed part of the superstructure.

The main temple faces the east. The porch has fallen and no trace of its debris remains, pillars, lintels, roof and flooring have all disappeared, but the brackets of the pilasters on the facade of the shrine still remain to prove its former existence (Photographs 1748-49). The doorway is exceptionally fine and generally well preserved. Over the deep threshold ornamented with lotus foliage in the centre and flanked on either side with an auspicious *kalasa* upheld by *nagas*, and a crouching lion, rise the door-jambs with parallel and vertical lines of ornament, conventional foliage, superposed panels with standing figures, an ornate pilaster, a band of chequered diaper, a second line of panels with amorous figures, the outer edge being a border of spirited flying couples bearing garlands, martial weapons, or musical instruments. At the base of the right door-jamb is a standing figure of Ganga, Yamuna occupying the corresponding position to the left. On the outer side of each of these river deities and under the arched dome of a miniature shrine is a larger standing male deity four-armed but now defaced, by the side of which stands a headless female with attendants. Over this female rises lotus foliage with three blossoms, those to the right supporting four small sturdy dancing figures, those to the left upholding five little seated haloed ascetics. A realistic representation of a frog is depicted on the stalks of the lotus to the right. In the centre of the lintel is a defaced many-armed seated deity. From the lotus seat it may be Brahma but the identification is uncertain. To the right of this are the seven divine mothers, *sapta matarah*, to left the *navagraha*. The deity on the right end of the lintel is Siva, Brahma, three-headed and with his *vahana* the goose, occupying the corresponding position to the left. From this it appears probable the centre figure is intended for Vishnu. The upper half of the lintel shows six small panels with seated figures, alternating with standing *yakshas*. Above the lintel is a frieze depicting a number of standing figures and three gods seated on their *vahanas*. The place of honour in the centre is occupied by Vishnu on *garuda* in human form, Siva again being to the right and Brahma to the left. Another panel surmounts this frieze wherein are seen eight deities each seated on his *vahana*, the centre figures being two seated goat-headed personages each with a child. Of these gods, which appear to be the guardians of the eight quarters, only Indra, Varuna and Yama could be identified with certainty

* Fuhrer, Monumental Antiquities and Inscriptions, etc., Allahabad 1891, p. 115.

from the ground and unfortunately no ladders were procurable in the village. Five small panels representing the facades of miniature shrines and alternating with little niches with dwarf pilasters of a modified late Gupta form crown the doorway (Photograph 1749).

The other walls of the monument are ornamented with the usual representations of temple facades each with one or more figures in the niche at the base (Photographs 1749, 1946). The pleasing form of horse-shoe diaper of these tall spires adds considerably to the beauty of the monument. A bold projection in the centre of the northern and southern faces carries a miniature *mandapa* with curved and ribbed *chhaja* supported by two fluted pillars and two pilasters. The usual niche in the exterior wall forms the cella to which this porch gave entrance (Photograph 1946). On the west face two smaller porches played a similar part but these are now almost entirely lost. Between these is a small but beautiful and well preserved image of Surya (Photograph 1945). The images in the niches protected by these little porches are no longer traceable. Numerous deities are depicted on the outer wall of the temple, Narasimha and a now headless Agni are represented on the south wall (Photograph 1946), Lakhshmi Narayana and Kubera occupying corresponding positions on the north (Photograph 1944). Other identifiable figures are Indra, Varuna and Chamunda eight-armed and with pendulous breasts (Photograph 1946).

The interior of the temple consists of a narrow anti-chamber, *antarala*, 10′ 5½″ in length and 5′ 4″ in width opening into the cella proper whose extreme measurements are 13′ 7½″ × 6′ 10″. The pilasters and two pillars of the cells are of particular beauty (Photograph 1751). The pot and foliage bases and capitals are not the extreme members for the former rests on a moulded base each face of which is ornamented with a shrine facade while the latter is surmounted by a larger square abacus with corrugated edges and crowned by a cruciform capital the brackets of which carry the lintels supporting the ceiling which is of flat ornamented slabs save in the middle facing the pedestal bearing the image. Here the roof is corbelled out but the rectangular form is still preserved, the diminished centre being closed by a stone with cusped honeycomb ornament.

A magnificent pedestal which appears to have been at one time coloured red, occupies the west wall of the sanctum and supports the restored image, which cannot be said with certainty to be the original object of worship and which is undoubtedly and obviously improperly restored. Thus the right foot which is placed under the knee of the bent left leg occupies an impossible position and it is doubtful whether the head is that of the body to which it is now fixed. In any case the image is not and cannot ever have been one of Siva or Parvati as stated in Fuhrer's* list and in the Gazetteer of the Jhansi District.† As stated the dedication of the temple is uncertain but it was most probably a shrine of Vishnu. The lintel and other figures of the doorway support this inscription.

No long inscriptions were recovered but the right hand door-jamb bears what is probably a pilgrim's record, *Padmadeva* in characters of 10th-11th Century. A lintel in the cella bears a short inscription *Uvamana-ghatitam* in characters of about the 10th Century while mason's marks of about the same date are common. The closest search failed to recover the "fragmentary inscription on a statue of Durga" referred to by Fuhrer.‡

The date of the temple is unknown. The pillars are designated in Fuhrer's list as being "of the later Gupta period" but what date is indicated by that term is doubtful as the same list assigns the temple to the 9th Century. The details of the ornament are interesting and instructive. Some of the forms, the chequered diaper, the square dwarf pilasters and the niches over the doorway are strongly reminicent of true Gupta ornament such as have been recovered in the Sarnath excavations. The beauty of the columns of the shrine is noteworthy and the pot and foliage capitals are both chaste and excellently modelled. On the other hand the drapery of many of the figures points to a later date as does also the stencil-like ornament on the

* loc. cit. p. 115.
† District Gazetteer, Vol. XXIV, Jhansi, p. 243.
‡ Fuhrer, loc. cit., p. 115.

door-jambs. On the ground of style, therefore, the temple may be assigned with some certainty to a period not earlier than the latter half of the 10th Century an ascription strengthened by the mason's marks. It may, therefore, have been erected during the most flourishing period of Chandel rule and be not far removed in date from the Khajuraho monuments, though considerably simpler and more restrained in style.

Being built on the solid brick foundations of the earlier structure the monument has weathered the passing centuries in surprising fashion. The idea that it has "been much defaced by Musalmans" hardly seems justified and natural decay would account for its present condition. The porch has entirely disappeared as also the greater part of the miniature *mandapa* facing the niches on the north and west but more of the southern one remains to indicate the original form. The upper half of the *sikhara* is a comparatively modern repair in brick with stucco facing (Photograph 1942) and it is unlikely that any portion of the *kalasa* is original work. When these repairs were executed is unknown but to this period may be attributed the entire removal of the debris of the porch and the upper portions of the spire (for not a single carved stone from these parts of the monument is traceable in the neighbourhood), the erection of the curious structures at the south-west and north-west and the brick enclosure wall (Photographs 1750, 1752). Considering the proximity of the village of Phutera the preservation of the monuments augurs well for its future welfare and conservation for which notes have been prepared for submission to the Local Government.

6. *Ghughua ka Math.*—This shrine which lies about a quarter of a mile from the Public Works Department Inspection Bungalow and stands on the southern edge of the Barwa Sagar Lake was inspected on 11th January 1916. It is a remarkably primitive looking structure built of a local stone resembling coarse grey granite. The shrines, four in number and contiguous, face the north and are protected in front by a common verandah supported by five roughly dressed pillars with irregular intercolumiation (Photographs 1747, 1952, 1953). The extreme measurements are 15′ × 12′ but the shrines show some variation in size. In the centre of each lintel is a rudely carved seated figure; three appear to be Ganesa, the fourth is a female deity possibly Durga.

The spire of each shrine is truncated pyramid consisting of four superimposed rectangular slabs of diminishing size and crowned by a simple *kalasa* the edge of which has a small hole for a flagstaff while a deep mortice in the crown appears to mark the position of a lost finial (Photograph 1952).

The verandah pillars are roughly square in section at the base but with the corners dressed off above making the middle portion an irregular octagon in section. The roughly dressed capital is cruciform. The western pillar is only partially dressed one edge still showing the quarrymen's wedge marks. The roof of the verandah is of unevenly dressed, ill-fitting slabs. At some period part of the temple, at least, was covered with good lime plaster, portions of which still adhere to the south wall and even to the solid *kalasa*. The structure was apparently built without mortar but so roughly that even in its prime a facing of stucco would have been necessary to render it watertight. It may be remarked that the verandah roofing slabs hide some of the ornament of the edge of the roof of the little shrines but the verandah cannot be far removed in date of the shrines and may be an integral part of the original design.

The ornamentation of the monument is of the simplest kind. A few incised lines on the doorway, *kalasas* on the threshold and the pointed ornament on the slabs of the pyramidal roof are, with the four small figures detailed above, all that occur. Like all the ancient monuments of the Jhansi District it is attributed to the Chandels. It is, however, so primitive in form and technique that it cannot be attributed with certainty to any certain date. Its archaic appearance may be due merely to the refractory nature of the material used or to the fact that it was but a village shrine and erected by local labour. The temple of Gahrao about 23 miles distant which is built of similar stone and is undoubtedly of Chandel date is of much more advanced type but in this case was, judging from the inscription, probably a royal fotindation.*

* See p. 14, *infra*.

The fine masonry embankment nearly three-quarters of a mile in length which lies on the north side of the lake and which is said to have been constructed or restored by Raja Udet Singh between the years 1705-1737 is composed very largely of the remains of similar monuments, as well as of others of more advanced type, which points to the former existence in the neighbourhood* of numerous or very large temples and it is, therefore, fortunate that one, at least, has been spared to enable an idea to be formed of the appearance of some of these vanished shrines.

No images remain in any of the four shrines and none are traceable in the village. On the mound on which the monument stands however, a number of sandstone fragments of images were recovered but cannot be stated with certainty to have been the original objects of worship. It is nevertheless probable that the original images were of sandstone as the local granite rock being of coarse grain, and presumably difficult to work, would not lend itself to fine sculpture. That images or *linga* were meant to be enshrined is plain from the existence of holes still visible at the back of the monument for the escape of the sacrificial water. A *linga* headless *Nandi* and a rudely cut Hanuman lie in front of the shrine but do not appear to be of any great age Proposals will be submitted for the protection and conservation of this monument.

7. *Gahrao ka Math.*—This monument which lies about a mile from the village of Gahrao in Tahsil Mau was inspected on 12th January 1916 and visited from Barwa Sagar from which place it is some twenty-three miles distant. Situated on a spur at the extremity of a range of low hills running to the north-east it commands a magnificent view of the Pachwara Lake and the surrounding country while its naturally striking position is enhanced by the high plinth on which it stands. The narrow ridge of the spur has been levelled and a revetment of large dressed stones retains the terraced site on the north-east and south-east (Photograph 1948).

A long flight of broad stone steps, said to have been repaired some fourteen years ago, gives access to this terrace from the east (Photograph 1948). The temple is built of a finer kind of the local grey granitic rock but the images in the niches of the spire are of sandstone, as is also the fine doorway of the sanctum (Photograph 1950). The shrine faces the east and is dedicated to Siva, the object of worship being a *linga*.

The plan of the monument is cruciform, consisting of a long narrow portico, a large square *mandapa* with two transepts, and the cella. Ascending a flight of six steps, necessitated by the high plinth, one enters the narrow portico which has on either side a bench 5′ 10″ in height, which is also continued round the perimeter of both *mandapa* and transepts. This bench supports the columns which carry the roof (Photograph 1759). The square ceiling of the portico is domed in Hindu style by first reducing the square to an octagon and then to a circle by corbelling, the circle being similarly reduced by three more courses and finally closed by a single slab. The larger and loftier ceiling of the *mandapa* is similarly treated but here eight courses are required to diminish the circle. In the case of the cella three courses of flat stones form the ceiling. Pyramidal roofs of flat slabs surmounted by an *amalaka* crowned the portico, *mandapa* and transepts (Photographs 1759, 1949).

The pillars are octagonal below, then sixteen-sided and finally circular and crowned by a cap of larger diameter in the form of a modified double torus. At the junction of the portico and *mandapa* the caps of adjacent pillars are coupled. The capitals proper are of the heavy cruciform type usual in Chandel structures. Though the columns and capitals are somewhat heavy and inelegant in appearance they convey the idea of great strength and are eminently suitable for the purposes intended, as is plain from the present condition of the monument after the lapse of more than eight hundred years.

At the floor level each transept is cut off from the *mandapa* by a wall pierced by a small doorway forming as it were a dark low roofed side chapel, the flat ceiling of which forms the flooring of the transepts at the level of the bench

* The villagers of Sahrar, about 9 miles from Barwa Sagar, state that material was removed from shrines at Sahrar to be used in the Barwa Sagar embankment.

which carries the columns. From mortice holes on the outer edge of the bench it seems likely that a stone balustrade enclosed the transepts and indeed, Fuhrer,* speaks of "broad seats all round backed by sloping parapets," but no part of latter is now preserved. It may be remarked that there is no easy means of access to this level of the "sloping parapet" which must in this case have been principally for architectural effect.

The doorway of the sanctum is completely covered with sculpture (Photograph 1760). In the centre of the lintel is Siva dancing the *Tandava*, with Brahma on his right and Vishnu on his left, the *navagaraha* arranged between them. The river goddesses Ganga and Yamuna appear on the right and left door jambs respectively. The cella is perfectly plain and contains a *linga* of black stone (basalt?). The images in the niches of the spire are also, seemingly, all of Siva.

The face of the *sikhara* is generally plain but pleasing in its very simplicity, only a rectangular *amalaka* moulding after every two courses, relieving its severity of line. The prolongation of the central projection of spire beyond the neck of the crowning *amalaka* (Photograph 1759) is uncommon in the *sikharas* of Northern India though it occurs in at least one of the Khajuraho monuments, the Temple of Adinath,† which like Gahrao ka Math is also a Chandel monument.

On the left hand side of the narrow portico and near the entrance is an inscription in one line in incorrect Sanskrit and Nagari characters. It runs *i, uh. sarvajneh (for sarvajnasya) sriman rajnah Kirttivarmaneh for Kirttivarma sri. e. i.e.* of the illustrious, omniscient Kirtivarman.‡ As Kirttivarman ruled between C. 1060-1100 A.D. the temple may with certainty be attributed to the last quarter of the 11th Century. East of this inscription the wall is broken as though a stone, possibly bearing another inscription, has been removed thereform.

Inside the portico is the headless inscribed Jain image of Neminatha, dated 1228 Samvat, referred to by Fuhrer.

The temple is said to have been repaired by Government fourteen years ago. To these conservation measures may be attributed the new steps on the east, the repairs to the revetment and the north transept as well as the accumulation of architectural fragments at the north-west corner of the site. According to certain villagers the roof of the *mandapa* is said to have been repaired at the same time. This hardly seems probable but, if true, the execution of that particular conservation measure has been extraordinarily successful and in marked contrast with the repairs to the north transept where pointing is distressingly noticeable and underpinning more curious than appropriate. Advantage was taken of the inspection to prepare a conservation note and as the villagers are desirous that it should be protected, the monument will be brought under the operations of the Ancient Monuments Preservation Act.

8. *Bundela Fort, Barwa Sagar.*—At the western extremity of the embankment of the Barwa Sagar Lake, to which reference has already been made and immediately overlooking the lake is a picturesque-looking fort, part of which is in ruins (Photograph 1746). Both embankment and fort are attributed to Maharajah Udot Singh of Orcha 1689-1735§ A. D. and, begun in 1705 A.D., are said to haye taken thirty-two years to complete.

Certain rooms of the upper storey are used as the *nazul* bungalow and maintained in good repair. From the Gazetteer of the Jhansi District‖ it appears that at one time it was proposed to make an archaeological museum here and certain statues and other relics were collected from Mahoba and elsewhere but nothing further was done. Of these antiquities a number of pieces of sculptures still remain arranged in niches along the eastern wall and well protected from weather. One of the statues a sandstone inscribed image of Brahma eight-armed and three-headed is a fine specimen of mediaeval

* loc. cit., p. 116.
† Fergusson, Vol. II, p. 50, Fig. 290.
‡ A. P. R Superintendent, H. & B. Monuments 1914-15, No. 64.
§ Imperial Gazetter of India, Vol. XIX, p. 244. In J. A. S. B., Vol. LXXI, Part I, p. 114, the tank is attributed to Bir Singh Deva who died in 1627 and is remembered as the murderer of Sheikh Abul Fazl, Akbar's famous minister.
‖ 1. District Gazetteer of the United Provinces, Vol. XXIV, p. 242.

workmanship (Photograph 1745). The inscription in one line on the left edge of the pedestal and in characters of *c.* 9th Century runs : *Umradulkesvarah*, Lord of Umradulka.

In Fuhrer's list this monument is classed as I (*b*), but in Appendix V, P. W. D. Manual of Orders, p. 21 as I. A. (*b*). In reality it is Government property (*nazul*) and in charge of the Collector.

The condition of the monument is generally satisfactory but it would be well to have the monument formally declared a Protected Monument under Act VII of 1904.

9. *Monument known as Bansa, Lalitpur.*—Cunningham in his account of Lalitpur* is the first to refer to this monument which he designates a *masjid* under the name of Basa. Fuhrer's† description is merely an echo of Cunningham's, while Mukherji‡ classes it as a Muhammadan building and states it " appears to be a *masjid* or rather market hall " ! Local tradition considers it to have been an octroi office not a *masjid* while Muhammadan members of my staff are unanimous in condeming it as an entirely unsuitable structure for a *masjid* seeing it has no *mehrab* in the western wall. All, without exception, note that it is built of earlier Hindu remains. Mukherji's plan is generally correct but the pillar bases are square in plan, not cruciform, at the ground level.

The monument which most nearly resembles a *baradari* has a flat roof supported by fourteen pillars and two pilasters, but the west wall is built up solidly of irregular but dressed stones with three roughly executed pierced window screens (Photograph 1954) while seven steps at the south-west give access to the roof. Round the remaining three sides runs a low bench which carries ten of the columns. In places this bench is supported by sculptured stones, one bearing an image of Ganesa. Mortice holes on the top of this bench mark the now lost sloping balustrade. The flat ceiling is unornamented save in two places where ancient roofing slabs adorned with conventional lotus blossoms have been used. Four of the pillars have small subsidiary brackets below the capitals and one pair on the west had each originally two such brackets one of which has been dressed off at the time of re-erection (Photograph 1955).

It is interesting to note that at least eight different monuments must have been despoiled to yield the curious conglomeration of architectural fragments which constitute this structure. Of their purpose in their original monuments there is no doubt save in two cases. In no early Hindu buildings in the Jhansi District yet inspected have I seen lintels ornamented with drop bosses while to the ornament which now forms the battlemented edge of the roof though it is thoroughly Indian and common in temple lintels, I am unable at present to assign a definite place and purpose in a Hindu religious building. It is, however, plain that these serrated fragments are of considerable age and were not prepared specially for the present monument. The beauty of some of the columns is remarkable and both the style, and some of mason's marks would seem to assign the majority of the material to the 10th-12th Centuries.

On the left hand side pillar of the entrance on the east is an inscription in 25 lines in Nagari character and dated Samvat 1415 (A. D. 1358) and bearing the name of Firoz Shah.§ The Assistant Surveyor Mr. Y. R. Gupta, who has recently re-examined this inscription states that it is written in such corrupt Sanskrit that it is difficult to arrive at any safe conclusion regarding its original purpose, but points out that historically the importance of the inscription is undoubted as it gives the name and date of the ruler as well as the place where it was set up, namely Lalitpur. It is by no means clear whether the inscription was incised on the pillar when in its original temple or after the re-erection of these various fragments in the present monument, but in the latter case if it were intended for Muhammadan purposes the inscription would in all probability have been in Persian characters. In the inscription, Firoz Shah is called Perojasahi and his titles given as *Rajadhiraja pati sri suratana*, presumably for Rajadhiraja pati sri Sultan.

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* Cunningham, A.S.R., Vol. XXI, p. 175.

† Fuhrer, loc. *cit.*, p. 123.

‡ Mukherji, P. C. Report on the Antiquities in the District of Lalitpur, Roorkee, 1899, p. 15. 37. Plates 49-52.

§ *Cf.* Fuhrer. loc cit., p. 123 ; Mukherji, loc. cit., p. 37 ; Cunningham, A. S. R., Vol. XXI, p. 176.

It is not easy to classify the structure, but as it cannot definitely be stated to be a Muhammadan building and as it is built of Hindu material and contains a Nagari inscription it may be best listed as a Hindu monument.

10. *Gupta Temple, Deogarh.*—The antiquities of Deogarh have been dealt with at length by *Cunningham and †Mukherji, but both agree in giving pride of place to the ancient temple of red sandstone which lies near the village outside and to the north-north-west of the Fort. Mukherji calls it the Dasavatara Temple "from the incarnations of Vishnu which were originally depicted on the temple" but as not a single *avatara* is represented there is nothing to point to any such dedication and it is better to follow Cunningham's designation and term it the Gupta Temple leaving open the question of dedication which may perhaps be settled by the discovery of inscriptions. Cunningham and Mukherji offer different plans of the colonnade or procession path which originally surrounded the temple, but the actual arrangement must, it is feared, remain conjectural as the immediate surroundings of the shrine and the flooring of the colonnade have all disappeared. Both Cunningham and Mukherji agree in believing the temple stood in the centre of a square platform with steps on each face and the former believed there was a terrace wall round the square about 4′ 8″ in height (Plate XXXIV). An examination, however, at one or two spots with the few coolies I could obtain locally revealed the very interesting fact that below Cunningham's terrace wall is a plinth extending to a further depth of 4′ 4″ and one, moreover, which gives the plinth an unusual and, possibly, unique plan (Photograph 1989). Only complete excavation can prove its exact form but that the total height of the original temple platform was not less than nine feet is unquestionable. Unfortunately a modern walling built some time before 1899 runs over this plinth and will have to be dismantled. With the exception of the erection of this costly, unnecessary and inappropriate wall nothing has been done to preserve the shrine and trees are growing out of the masonry of the roof. The sculptures in the niches are fortunately wonderfully preserved and fully merit the praise which has been bestowed upon them by writers on Indian art. Two of the sculptures in the niches have been published by Smith‡ but all require to be dealt with. After the site has been excavated it is hoped to be able to publish a detailed account of both the monument and its sculptures. The date of the temple has been a matter of some doubt and Cunningham attributes it to about the 7th Century but the Assistant Surveyor, Mr. Gupta, has recently discovered on one of the columns in the courtyard (Photograph 1979) a short inscription in two lines in characters of about the end of the 5th Century which he reads as (1) *Kesvapura svami padaya* (2) *Govindasya danam*. The style of the sculptures would very appropriately assign the temple to about that period. It is noticeable that at some period, possibly in mediaeval times, spoilers have dug out, wherever possible, the iron cramps joining the stones, as is also the case in the older structures in the Deogarh Fort.

11. *Ghats at Deogarh.*—The southern boundary of the Deogarh Fort is formed by the high and precipitous cliffs overhanging the River Betwa. From the Fort towards the river descend three flights of steps cut in the solid rock and known as the Naharghati, Rajghati and Siddh-ki-gupha (Photographs 1962 and 1963). All of them are more or less ruined but are of interest on account of their rock-cut reliefs and inscriptions.

(*a*) *Naharghati.*—The most easterly one known as the Naharghati can still be approached from both the Fort and river but the upper steps are much worn and caution is required when making the steep descent (Photograph 1970). The rock-cut sculptures include the *Sapta-matarah* (Photograph 1969) a headless Durga, a standing Vishnu, a small Ganesa, Surya, and two *eka-mukha linga* (Photographs 1967,1968,1972). Three niches are empty. Above the *Sapta-matarah* relief is an inscription in seven lines in characters of the late Gupta period (Photographs 1969,1971) which has yet to be edited. The sculptures are of unequal merit and exhibit some of the coarseness common to rock-cut reliefs but are more or less contemporary with the inscription. The *sapta-matarah* relief is probably one of the latest in date though the floral ornament of the border is reminiscent of Gupta work. Below this relief are several of the scroll ornaments sometimes designated shell characters.

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*A. S. R., Vol. X, p. 104
†loc. cit, p. 33.
‡Smith. A history of fine art in India and Ceylon Oxford, 1911, Plates XXIV, XXXV.

(*b*) *Rajghati.*—The best preserved ghat is that known as the Rajghati which lies to the west of the Naharghati and like it can be reached from either the Fort or river. Four niches still contain images but eight are empty though several *linga*, one an *eka-mukha linga*, are still preserved (Photograph 1972). The most striking relief is that of the seven mothers (Photograph 1974). Near the upper end is a small cave in which is a crude red painting of Ganesa, but the most important feature of this ghat is the 8-line Chandel inscription of the reign of Kirtivarman (*c.* 1060-1100) (Photograph 1975). An eye copy and transliteration of this inscription is given by Cunningham* and Hultzsch† re-edited it. A full and complete account of it by Kielhorn appears in *Ind. Antiq.* Vol. XVIII, p. 237. The historical importance of the inscription is great as it is the only dated record yet known for the reign of Kirtivarman, but it is also of interest as regards the ghat itself. The inscription records that Vatsaraja, chief minister of the king Kirtivarman built a flight of steps called "the ghat of the illustrious Vatsaraja" and it also names the Fort as Kirtigiri. Now the inscription is dated S. 1155 (1098 A.D.) while certain of the sculptures and ornament of the niches can hardly be later than those of the Naharghati, which they resemble in style, and this would place them several centuries anterior to 1098 A.D. It is plain, therefore, that either there were rock-cut sculptures on the face of the cliff before Vatsaraja cut the present ghat or else that what he did was to re-cut the steps of an older ghat. The latter seems more probable for an economy of candour is not infrequent in inscriptions. The *Sapta-matarah* relief is of mediæval date and possibly contemporary with the inscription.

(*c*) *Siddh-ki-gupha.*—The most westerly ghat is that known as Siddh-ki-gupha. The lower part of the cliff does not seem to have been cut into steps and now presents a vertical face to the river front so that the ghat is now accessible only from the Fort (Photograph 1964). There are many modern inscriptions and one in two lines in characters of the Gupta period. Of this, Cunningham has given an eye copy and transliteration.‡ The ghat takes its name from a small unfinished cave, the front of which is supported by two columns (Photograph 1965). To the right of the cave is a niche with a well carved *Mahisha-mardini* of early mediæval date (Photograph 1966). The cave was empty on the occasion of my inspection but it would accommodate an ascetic without difficulty and according to a History of Bundelkhand§ Dhurmangad Singh of Jakhlon having made over the affairs of his *jagir* to two of his sons and left his family, retired to this cave with two or three men and became a devotee, dying shortly after in 1794.

SIMLA :
18th September, 1916.

H. HARGREAVES,
Superintendent,
Hindu and Buddhist Monuments, Northern Circle.

* A. S. R., Vol. X, p. 103, Plate XXXIII.
† Ind. Ant., Vol. XI, p. 311.
‡ A. S. R., Vol. X, p. 102, Plate XXXII.
§ Silberrad, J. A. S. B., Vol. LXXI, 1902, p. 131.

APPENDIX A.

Inscriptions copied in 1915-16.

Serial No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date and ruler's name.	Remarks.
1	Phutera, Barwa, Sagar, Jhansi District.	Roof lintel in Jarai ka Math.	1 line ...	Sanskrit, Nagari	None ...	Reads:—*Uvamanaghatitam*, planned or made by Uvamana. Apparently latter half of 9th or beginning of 10th Century A. D.
2	„ ...	Door jamb of Jarai ka Math.	„ ...	„ ...	„ ...	Reads:—*Padmadevah*, probably indicating the shrine was dedicated to Brahma About 11th Century A. D.
3	Gahrao, Jhansi District.	Broken image of Neminatha.	2 lines ...	„ ...	Samvat 1228 ...	Reads:—1. *Om Samvat* 1228 *Somenavarqnvaye Sishupalha.* 2..... .....*pranamatinityam.* Cf. Fuhrer, p. 116.
4	Deogarh, Jhansi District.	Rock near the Rajghati.	1 line ...	„ ...	None ...	Reads:—*Kuharah*, a cave *c.* 11th Century.
5	„ ...	„ ...	„ ...	„ ...	„ ...	Reads:—*Rajyavamsikarah. c.* 11th Century.
6	„ ...	Pillar of the portico in front of the Main Jain Temple and north of the pillar bearing the inscription of Bhojadeva.	3 lines ...	„ ...	„ ...	The inscription is fragmentary and much damaged; apparently of about 11th Century.
7	„ ...	Left door jamb of Main Jain Temple.	8 lines ...	„ ...	„ ...	Wilfully obliterated inscription. Nothing definite can now be read but characters are of about 9th Century.
8	„ ...	„ ... Below No. 7.	„ ...	„ ...	Samvat 1051 (A. D. 994).	
9	„ ...	„ ... Below No. 8.	3 lines ...	„ ...	None.	
10	„ ...	„ ... Below No. 9.	2 lines ...	„ ...	„	
11	„ ...	Slab below niche on left hand of sanctum in Main Jain Temple.	1 line ...	„ ...	Mahásámanta Sri Udayapaladeva.	This and No. 12 were discovered during the recent inspection of the Deogarh monuments. One or more *aksharas* before *Mahasamanta* can only be read when a modern walling is removed Reads:—*Mahasamanta Sri Udayapaladeva pratima katam* thus recording that the *Mahasamanta Udayapaladeva* caused the (enshrined (?) image to be made.
12	„ ...	Slab below niche on right hand wall of sanctum in Main Jain Temple.	1 line ...	„ ...	Samvat 1210 (A. D. 1153), *Mahasamanta Sri Udayapaladeva.*	Faces No. 11. Important as containing a date. Letters following *tri* can be known only when the walling referred to above is removed Reads:—Samvat 1210 *Mahasamanta Sri Udayapaladeva-murttitri.*
13	„ ...	A Sati slab near the Gupta Temple	9 lines ...	„ ...	(Vikrama) Samvat 1118 (A. D. 1061) Jyeshtha su Tuesday.	

APPENDIX A—CONTINUED.

Serial No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date and ruler's name.	Remarks.
14	Deogarh, Jhansi District.	Sati slab ...	6 lines ...	Sanskrit, Nagri	(Vikrama)Samvat 1698(A.D. 1641) Pausha Sudi 13 Devisingha the Bundela raja of Chanderi.	In the Gazetteer of the Jhansi District, p. 198, Devisingha is said to have come to the throne in A. D. 1646. This date 1646 is also given by Silberrad, *J. A. S. B.* Vol. LXXI, 1902, p. 125.
15	„ ...	Inscribed column with Jain images.	18 lines...	„ ...	No date but mentions the name of Maharaj Odesimha (Udot Singh)	Apparently the Udesimha (Udyot, Udot. Udet Singh) of Orcha 1689-1735 A. D. who is reputed to have built the fort and tank at Barwa Sagar.
16	„ ...	Large slab above doorway inside the so-called Lakhputali Temple in Fort.	15 lines...	Mixed Sanskrit and Hindi Nagri.	Vikrama Samvat 1503 (A. D. 1446). Mahārajadhiraja Sri Sultan Mahmud.	Discovered in the recent inspection, January 1916. An interesting inscription throwing some light on the history of Bundhelkhand. The ruler is apparently Mahmud of Malwa (1435-1475 A. D.) and his designation by his Hindu subjects as Maharajadhiraja is not without interest.
17	Chandpur, Jhansi District.	Large slab ...	3 lines ...	Sanskrit, Nagri	Samvat 1325 (A. D. 1268) Ashadha Sudhi 3 Thursday.	
18	Mati, Shahjahanpur District.	Bricks ...	1 line . .	Sanskrit, Gupta,	None ...	Bricks collected by Assistant Surveyor, Mr. Gupte, during inspection of the site. Reads:—*Staryya*. The character may be assigned to about the end of the 5th Century.
19	Mahoba, Hamirpur District.	Inscribed image of Avalokitesvara.	„ ...	Sanskrit, Nagri,	„ ...	Reads :—*Chitrakara Sri Satanastasya putrah sakalasilpavidya-ku-salah Chchhitnukas tasyeyam Chh.* This is (the gift) of Chchhitnaka, well versed in all the handicrafts, son of the illustrious Satana, a painter. Characters of about 11th Century.
20	„ ...	Inscribed image of Tara.	„ ...	„ ...	„ ...	Reads :—*Chitrakara Sri Satanas tasya va (ba) ndhukas-yayam chh.* This is the gift of (... .....) of the illustrious Satanas, a painter. Characters of c. 11th Century.

APPENDIX B.

List of Photographs taken during the year 1915-16.

Serial No.	Size.	Subject.	Locality.	District.
1888	Full ...	Fort: General view from E.	Kangra ...	Kangra.
1889	,, ...	Ditto ditto N. W.	,, ...	,,
1890	,, ...	Ditto ditto ditto	,, ...	,,
1891	Half ...	Fort: Main gate	,, ...	,,
1892	,, ...	Do. Stone causeway leading from main gate ...	,, ...	,,
1893	,, ...	Do. *Mandapa* of ruined Ambika Devi temple ...	,, ...	,,
1894	,, ...	Do. Site of Lakshmi Narayan temple	,, ...	,,
1895	Full ...	Silver repoussé doors of Jwalamukhi temple original.	Jwalamukhi ...	,,
1896	,, ...	Ditto ditto Vajreshwari temple ...	Kangra ...	,,
1897	,, ...	Ditto ditto ditto (another pair).	,, ...	,,
1898	,, ...	Shattered rock and unsatisfactory conservation ...	Masrur ...	,,
1899	,, ...	Image of Surya in N. W. shrine	,, ...	,,
1900	,, ...	Ditto Indra in cruciform shrine	,, ...	,,
1901	,, ...	Ditto Varuna (?)	,, ...	,,
1902	,, ...	General view of temple showing unsatisfactory repairs.	Malot ...	Jhelum.
1903	,, ...	Temple and gateway from N. W.	,, ...	,,
1904	,, ...	Gateway from W.	,, ...	,,
1905	,, ...	Temple from E.	,, ...	,,
1906	,, ...	Ditto N. E.	,, ...	,,
1907	,, ...	Ditto S.	,, ...	,,
1908	,, ...	Ditto W.	,, ...	,,
1909	,, ...	Temple detail	,, ...	,,
1910	,, ...	Domed ceiling of temple	,, ...	,,
1911	Half ...	Raja Kirpal Pal of Basohli	Lahore Museum ...	Lahore.
1912	,, ...	Do. Bhopat Pal ditto	,, ...	
1913	,, ...	Do. Medini Pal ditto	,, ...	,,
1914	,, ...	Do. Mohindar Pal ditto	,, ...	,,
1915	Full ...	Rajas Jit Pal and Handan Pal of Basohli ...	,, ...	,,
1916	Half ..	Raja Bhupendra Pal of Basohli	,, ...	,,
1917	Full ...	Gold jewellery. Treasure Trove from Gandwala, District Hissar.	,, ...	,,
1918	,, ...	Gold jewellery. Treasure Trove from Sholi, Bashahr State.	,, ...	,,
1919	10×12″ ...	Antiquities recovered at Shorkot, Jhang District, in 1906.	,,	,,
1920	Full ...	Antiquities recovered at Shorkot, Jhang District in 1906. Inscribed copper vessel (*Degh*). Cf. 1444.	,, ...	,,
1921	Half ...	Ditto ditto Brass ewer, front ...	,, ...	,,
1922	,, ...	Ditto ditto ditto, back ...	,, ...	,,
1923	,, ...	Ditto ditto ditto, side ...	,, ...	,,
1924	Full ...	Ditto ditto Brass lamp with copper chains.	,, ...	,,
1925	,, ...	Ditto ditto Hanging lamp, side ...	,, ...	,,

APPENDIX B—CONTINUED.

Serial No.	Size.	Subject.	Locality.	District.
1926	Full ...	Antiquities recovered at Shorkot, Jhang District, in 1906. Hanging lamp, front.	Lahore Museum ...	Lahore.
1927	Half ...	Ditto ditto ditto side (detail).	,, ...	,,
1928	,, ...	Ditto ditto Brass ladle	,, ...	,,
1929	,, ..	Ditto ditto Copper vessel with handle.	,, ...	,,
1930	Full ...	Zeda inscription	,, ...	,,
1931	,, ...	Nicholson Monument from W.	Margalla ...	Rawalpindi.
1932	,, ...	Site of ruined *stupa* from E.	Baoti Pind ...	Attock.
1933	,, ...	Coping of *c.* 1st Century B. C. recovered in 1914-15. Cf. 1846-48.	Sarnath Museum ...	Benares.
1934	Half ...	Column of late Gupta period. D. *f.* 5	,, ...	,,
1935	,, ...	Architectural fragment with lion's head. D. *i.* 52 ...	,, ...	,,
1936	,, ...	Pillar base	,, ...	,,
1937	,, ...	Ditto	,, ...	,,
1938	,, ...	Seated Tara image. B. *f.* 7	,, ...	,,
1939	,, ...	Slab with three deities (unidentified) Mediæval B. *e.* 6.	,, ...	,,
1940	,, ...	Column, late Gupta. D. *f.* 9	,, ...	,,
1941	,, ...	Headless Tara recovered in 1914-15	,, ...	,,
1942	Full ...	Jarai ka Math, 2 miles west of fort. General view Cf. 1748-52.	Barwa Sagar ...	Jhansi.
1943	,, ...	Ditto ditto from S. E. ...	,, ...	,,
1944	,, ...	Ditto ditto ,, N. ...	,, ...	,,
1945	,, ...	Ditto ditto ,, W. ...	,, ...	,,
1946	,, ...	Ditto ditto ,, S. ...	,, ...	,,
1947	,, ...	Ditto ditto ,, E. ...	,, ...	,,
1948	,, ...	Gahrao ka Math: General view from E. Cf. 1758 ...	Gahrao ...	,,
1949	,, ...	Ditto from N. E.	,, ...	,,
1950	...	Ditto entrance to sanctum	,, ...	,,
1951	,, ...	Nameless ruined shrine on north of lake ...	Barwa Sagar ...	,,
1952	,, ...	Ghughua ka Math from S. E. Cf. 1747	,, ...	,,
1953	,, ...	Ditto ditto N. E.	,, ...	,,
1954	,, ...	Monument called Bansa from N. W. Cf. 1761 ...	Lalitpur ..	,,
1955	Quarter ...	Ditto ditto S. E.	,, ...	,,
1956	,, ...	Inscribed *sati* stone	,, ...	,,
1957	Half ...	Two fragments of sculpture, late Gupta ...	Deogarh ...	,,
1958	,, ...	Fragment of sculpture late Gupta	,, ...	,,
1959	Full ...	Kuraiya Bir temple from S.	,, ...	,,
1960	,,	Ditto S. E.	,, ...	,,
1961	,,	Ditto S. W.	,, ...	,,
1962	,, ...	Right bank of river Betwa showing Siddh ki gupha and Rajghati.	,, ...	,,
1963	,, ..	Ditto ditto Rajghati and Naharghati.	,, ...	,,
1964	,, ...	Siddh ki gupha: general view	,, ...	,,

APPENDIX B—CONTINUED.

Serial No.	Size.	Subject.	Locality.	District.
1965	Half ...	Siddh ki gupha: cave	Deogarh ..	Jhansi.
1966	,, ...	Ditto image of Durga	,, ...	,,
1967	Full ...	Naharghati: general view	,, ...	,,
1968	,, ...	Ditto rock-cut sculptures	,, ...	,,
1969	,, ...	Ditto *sapta-matarah* and inscription ...	,, ...	,,
1970	Half ...	Ditto ...	,, ...	,,
1971	Quarter ...	Ditto seven line Gupta inscription ...	,, ...	,,
1972	Half ...	Ditto rock cut sculptures	,, ...	,,
1973	Full ...	Rajghati: ditto	,, ...	,,
1974	,, ...	Ditto *sapta-matarah*	,, ...	,,
1975	,, ...	Ditto. eight line Chandel inscription of Kirti-varman.	,, ...	,,
1976	,, ...	Gupta temple: doorway. Cf. 1776	,, ...	,,
1977	,, ...	Ditto from S. E.	,, ...	,,
1978	Half ...	Gupta temple from S. W.	,, ...	,,
1979	Full ...	Ditto inscribed pillar in temple enclosure ...	,, ...	,,
1980	Half ...	Ditto ditto ditto ...	,, ..	,,
1981	Full ...	Ditto image in southern niche. Cf. 1770 ...	,, ...	,,
1982	Quarter ...	Ditto ditto ditto ...	,, ...	,,
1983	Full ...	Ditto image in northern niche. Cf. 1772 ...	,, ...	,,
1984	Quarter ...	Ditto ditto ditto ...	,, ...	,,
1985	Full ...	Ditto image in eastern niche. Cf. 1773 ...	,, ...	,,
1986	Quarter ...	Ditto ditto ditto ...	,, ...	,,
1987	Full ...	Ditto column in temple enclosure ...	,, ...	,,
1988	,, ...	Ditto sculptured plinth	,, ...	,,
1989	,, ...	Ditto recently excavated plinth ...	,, ...	,,
1990	Half ...	Ditto four heads recently excavated ...	,, ...	,,
1991	,, ...	Ditto pilaster with Narsimha recently excavated.	,, ...	,,
1992	,, ...	Ditto miscellaneous sculptures embedded in enclosure wall.	,, ...	,,
1993	,, ...	Varaha image in Fort	,, ...	,,
1994	Full ...	Main Jain temple in Fort; spire from N. W. ...	,, ...	,,
1995	Half ...	Ditto from S. W.	,, ...	,,
1996	Full ...	Ditto spire from W.	,, ...	,,
1997	,, ...	Ditto portico from N. W.	,, ..	,,
1998	Half ...	Temple No. 28 in Fort from S.	,, ...	,,
1999	,, ...	Ditto S. W.	,, ...	,,
2000	Full ...	Group of temples in Fort showing No. 12 from W.	,, ...	,,
2001	,, ...	Ditto No. 19, 23, 24 ...	,, ...	,,
2002	,, ...	Ditto Nos. 12, 15, 23 & 24	,, ...	,,
2003	,, ...	Temple in Fort. No. 5	,, ...	,,
2004	Half ...	Group of temples in Fort showing Nos. 16, 23, & 24,	,, ...	,,
2005	,, ...	Ditto ditto Nos. 16, 17, & 19,	,, ...	,,

APPENDIX B—CONTINUED.

Serial No.	Size.	Subject.	Locality.	District.
2006	Full ...	Temple No. 18 in Fort from S.	Deogarh ...	Jhansi.
2007	Half ...	Do. No. 5 in Fort (Lakhputli Temple) ...	,, ...	,,
2008	Full ...	Do. No. 15 in Fort from north-west ...	,, ...	,,
2009	,, ...	Niche of north wall of temple No. 15 in Fort ...	,, ...	,,
2010	,, ...	Temple No. 1 and images along south wall of Main Jain Temple enclosure in Fort.	,, ...	,,
2011	,, ...	Group of temples in Fort showing Nos. 3 and 6 ...	,, ...	,,
2012	,, ...	Two stone columns 12½′ apart, ht. 13′	Chandpur ...	,,
2013	,, ...	Temple of Jhammar No. 4 from east	,, ...	,,
2014	,, ...	Ditto from S. E. ...	,, ...	,,
2015	,, ..	Temple of Mahadev (*Sahasrolinga*) No. 6. General view from E.	,, ..	,,
2016	,, ...	Temple of Mahadev (*Sahasralinga*), doorway ...	,, ...	,,
2017	Half ...	Image of Brahma in Mahadev tmeple No. 6 ...	,, ...	,,
2018	,, ...	Ditto ditto ditto in enclosure wall.	,, ...	,,
2019	,, ...	Ditto ditto ditto ...	,, ...	,,
2020	...	Mahadeva temple. Narsimha image in enclosure wall	,, ...	,,
2021	,, ...	Ditto. Dancing figure ditto ...	,, ...	,,
2022	Full ...	Vishnu Temple called Bhandaria from N. E. ...	,, ...	,,
2023	Half ...	Ditto ditto S. E. ...	,, ...	,,
2024	Full ..	Two ruined temples. Group No. 3 from S. W. ...	,, ...	,,
2025	Half ...	Small temple in Jungle. No. 8 ...	,, ...	,,
2026	Full ...	Inscribed slab 8′ 4″ long with sculptures and three line inscription dated S. 1325.	,, ...	,,
2027	,, ...	Slab with two panels and three line inscription of C. 13th Century.	,, ...	,,
2028	,, ...	Bara Sarang from W.	Dudhai ...	,,
2029	,, ...	Ditto S. E.	,, ...	,,
2030	,, ...	Ditto E.	,, ...	,,
2031	,, ...	Akhara, interior	,, ...	,,
2032	,, ...	Ditto, exterior	,, ...	,,
2033	,, ...	Colossal rock-cut Narasimha image	,, ..	,,
2034	Half ...	Varaha from Dudhai (now in Lucknow Museum) ...	,, ...	,,
2035	Full ...	Chhota Sarang from N. W.	,, ...	,,
2036	Half ...	Chhota Sarang from S. W.	,, ...	,,
2037	Full ...	Small shrine No. 1 (Ladhaura) from S. E. ...	,, ...	,,
2038	Half ...	Do. No. 2 (Do.) from S. E. ...	,, ...	,,
2039	,, ...	Sati slab at the site known as Bajrang	,, ...	,,
2040	,, ...	Banbaba temple from N. E.	,, ...	,,
2041	Full ...	Jain temple No. 1 called Ling from S. W. ...	,, ...	,,
2042	,, ...	Ditto ditto ditto ...	,, ...	,,
2043	Half ...	Jain temple No. 2 from N. E.	,, ...	,,
2044	Quarter ...	Unidentified sculpture lying in the village ...	,, ...	,,
2045	Full ...	*Sapta-matrah* from Gopal Khera Tila. M. M. No. 552.	Mathura Museum ...	Muttra.

APPENDIX B—CONTINUED.

Serial No.	Size.	Subject.	Locality.	District.
2046	Half ...	Bust of Jain image from Kankali Tila. M. M 557 ...	Mathura Museum ...	Muttra.
2047	,, ...	Fragment of railing pillar with three male figures from Kankali Tila. M. M. 562.	,, ...	,,
2048	,, ...	Fragment of railing pillar and bust of female figure from Kankali Tila. M. M. 502-3.	,, ...	,,
2049	,, ...	Heads of two figures from Kankali Tila. M. M. 565-66.	,, ..	,,
2050	Full ...	Railing pillar from Ghosna Khera. M. M 586 ...	,, ...	,,
2051	Half ...	Image of corpulent figure with mace and purse (?) from Ghosna Khera. M. M. 590.	,, ...	,,
2052	Quarter ...	Seated image (Kubera?) from Ghosna Khera. M. M, 594.	,, ...	,,
2053	Full ...	Seated headless image, inscribed, Kushan. From Palikhera.	,, ...	,,
2054	,, ...	Ornamented and inscribed stone bow. Kushan. From Palikhera.	,, ...	,,
2055	Half ...	Seated female image from Ghosna Khera ...	,, ...	,,
2056	,, ...	Standing image (Kubera?) from ditto	,, ...	,,
2057	Quarter ...	Fragment with Nandi and attendant from Maholi Tila. M. M. 654.	,, ...	,,
2058	Half ...	Head of female with elaborate head-dress from Palikhera, Raniwala well. M. M. 663.	,, ...	,,
2059	,, ...	Fragment with head of Naga and Nagi from Palikhera, Raniwala well. M. M. 661.	,, ...	,,
2060	,, ...	Fragment of Surya and Vishnu images from Palikhera, Raniwala well. M. M. 888 and 663.	,, ...	,,
2061	Quarter ...	Seated male figure with *majira* from Palikhera, Raniwala well. M. M. 936.	,, ...	,,
2062	Half ...	Three images one standing Surya from Ghosna Khera. M. M. 591, 595, 783.	,, ...	,,
2063	Quarter ...	Capital of four seated winged lions from Palikhera. M. M. 666.	,, ...	,,
2064	,, ...	Bust of standing male figure from Salempur well. M. M. 746.	,, ...	,,
2065	Half ...	Two images : 1. Siva and Parvati, 2. Standing Vishnu. Mediæval. From Jaisinghpur. M. M. 1090, 1109.	,, ...	,,
2066	Quarter ...	Ekamukha *linga* from Jaisinghpura. M. M. 839 ...	,, ...	,,
2067	,, ...	Fragment of pedestal and feet of inscribed image from Isapur well. M. M. 982.	,, ...	,,
2068	,, ...	Image of Nagi from Palikhera	,, ...	,,
2069	Half ...	Seated Jain image from Isapur well	,, ...	,,
2070	Quarter ...	Image of corpulent figure from Isapur well ...	,, ...	,,
2071	,, ...	Heads of two figures (1) Surya, (2) Bodhisattva. From Palikhera.	,, ...	,,
2072	Full ...	Standing female image, Gandhara. Cat. M. M. F. 42. From Sapatarishi Tila.	,, ...	,,
2073	,, ...	Vishnu on *garuda*	,, ..	,,
2074	Half ..	Surya image from Satsamundri well	,, ...	,,
2075	,, ...	Lintel with *Navagaraha*. M. M. 504	,, ...	,,
2076	Quarter ...	Chaturmukha *linga*. Kushan. M. M. 516. From Satsamundri well.	,, ...	,,
2077	Half ...	Two architectural fragments with winged monsters and Triton from Bhutesvar Mahadeo temple. M. M. 491, 492.	,, ...	,,

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APPENDIX B—CONCLUDED.

Serial No.	Size.	Subject.	Locality.	District.
2078	Half ...	Seated Vishnu image. M. M. 512	Mathura Museum ...	Muttra.
2079	„ ...	Relief; seated deity with an attendant from Palikhera. M. M 936.	„ ...	„
2080	„ ...	Two images: 1. Ganesa and Sakti, 2. Nemesa, from Palikhera. M. M. 1056, 1122.	„ ...	„
2081	Quarter ...	Seated Surya image. Kushan. From Palikhera ...	„ ...	„
2082	„ ...	Standing image: Bodhisattva. Ditto ...	„ ...	„
2083	„ ...	Relief showing goat-headed god Nemesa. M. M. 1125.	„ ...	„
2084	„ ...	Terra-cotta headless Durga. M. M. 600 ...	„ ...	„

Twenty negatives dealing with Muhammadan Monuments and prepared by this office during 1915-16 were made over to the Superintendent, Muhammadan and British Monuments, Northern Circle, Agra, for record in his office in March 1916.